

Ortus Occidentalis:
OR,
A DAWNING
IN THE
VVEST.

As it was delivered in a *Sermon* before
the Honourable House of Commons,
at Westminster, upon their day of
THANKSGIVING, for
severall Victories in
the *west*, &c.

By JOHN BOND M^r of the *Savoy*, and one of
the Assembly of Divines.

Exra 9. v. 2.

And now for a little space grace hath been shewed from the Lord our God, so
leave us a remnant to escape, and to give us a name in his Holy place, that our God
may lighten our eyes, and give us a little reviving in our bondage.

Psal. 2. v. 31.

Rejoyce with trembling.

London, Printed by J.D. for Fr. Eglesfield, and are to be sold at
his Shop, at the sign of the *Mary-gold* in Pauls Church-yard. 1645.

A DAWNING IN THE WEST

Die Sabbathi 23. Augusti. 1645.

Ordered by the Commons assembled in Parliament, That Mr *Gourdon* and Mr *Bond* doe from this House give thanks to Mr *Cafe* and Mr *Bond*, for their great pains they took in the Sermons they preached yesterday before the Commons, at *St Margarets Westminster*, it being a day set a-part for publike Thank-giving : And it is Ordered that they be desired to Print their Sermons, and that none shall presume to print them without License under their hands-writing.

By *Henry Elsyng* Cler. Parl. Dom. Com.

London, Printed by J. D. for F. R. at the Sign of the Star in Pauls Church-yard, 1645.

And it shall be said in that day, *Loe, this is our God;* we have waited for him, and he will save us: *This is the Lord, wee have waited for him;* wee will be glad and rejoyce in his salvation.

Right Honourable, and Beloved,

Have reaped *some sheaves* out of this field already, and have threshed them out in part, for the *home-provision* of mine own flock: but there is some of the *finest* of the *wheat-flower* yet remaining, which with a second bolting, may make a fit *meat-offering* for this *solemne* day of Praise and Thanksgiving. Preface.

The whole Chapter is *Eucharisticall*, (rather a *Psalme* than a *Chapter*) full loaden with mercies and praises from the beginning to the end thereof. And herein it is well like the scene of *our times*, for as every *verse* of the one doth drop fatnesse, so every *weeke*, and almost day of the other, hath presented us with *new matter* and formes of rejoycing. Coherence.

The causes of joy here expressed, are partly in hand; these are set down *historically*, in the phrases [*art*] and [*hast*] in the first four verses: and partly *in hope*, these are expressed *prophetically*, in the futurall termes [*shall*] and [*will*] in the next four verses, which doe reach-home to the text. The whole Chapter is generally most cleare and perspi-

1 Cor. 15.
95, &c.

cuous, as becomes a Thanksgiving Sermon. Only thus, some Expositors would appropriate this to *spirituall* salvations onely; and especially to that *small* day of victory, when Iesus Christ shall put all his *enemies under his feet*: and this opinion they doe fetch out of verse 8. where it is said, that *hee will swallow up death in victory, and the Lord will wipe away teares from all faces, &c.* which words are by the Apostle expressly applyed to Christ.

* Calvinus
ad locum.

Others would wholly confine this song of deliverances to *temporall* salvations: and these doe take their hint from the verse next beyond the Text; where mention is made of the *threshing of Moab*, and of *casting it as straw for the dung-hill*: and here againe, some do take the word *Moab* *literally* for those children of *Lot* which being turned enemies to *Israel* and *Judah*, were * so much the farther off from them in heart and affections, by how much they were neerer to them by blood, and habitation.

Others doe take *Moab* *overdoxus*, for all the enemies of the Church, which are of a *Moabish* straine and temper. I thinke the controversie may be easily reconciled by *taking in both* Interpretations together, that is, by understanding the Chapter as well of *spirituall* as of *temporall* deliverances. And thus also it will better sute with our present occasion and condition; for every victory which God now a-dayes gives to his great cause in *England*, doth bring with it double mercies, namely, a *spirituall* step or advance towards a pure Reformation; and a *civill* and *temporall* step or furtherance towards outward peace and tranquillitie. So much for the levelling

levelling of the way to the Text.

The Text it selfe is nothing else but an *[triumph]* or *Song of victory*; and it containeth that *holy shout*, or acclamation, with which the Church doth entertaine the triumphing * *King of Saints*, and *Captaine of her* * Revel. 13.
salvation, at his returne from the slaughter of their ³⁰ Heb. 2. 10.
enemies.

In it, you may take notice of two generall heads: *Division.*

First, here is the *Churches confidence*, [*de promissis*] of things in hope, *Lo, this is our God, we have waited for him, and hee will save us.*

Secondly, here is her *thankfulnesse*, [*pro acceptis*] for things in hand, *Wee will be glad and rejoyce in his salvation.*

Againe, in the *Churches confidence* you may further observe, the *two grounds*, or pillars, on which shee builds it:

The first is her *interest in God*, *This is our God*; therefore we may be confident that he will save us.

Secondly, her *attendance upon God*, *wee have waited for him*; therefore hee will not forsake us: and this latter is *twice* expressed, to tell you that the *Bell* is *an-end*, and therefore strikes double, *Wee have waited for him, wee have waited for him*: implying, either the *length* of their attendance, wee have looked and looked again: or the *largenesse* of their reward, though wee have waited, and waited againe, yet our labour is not lost; but God hath paid us at last for all our faith and patience, by the greatnesse of the salvation which hee hath given us. This is the *Churches confidence*.

Secondly, in her *thankfulnesse* for *mercies in hand*,

look we upon the severall *acts* and *objects* thereof.

First, the *acts* of her thankfulness are two; the one *transient*, passing forth into outward expression; *wee will be glad.*

The other *immanent*, abiding within in an inward affection, *wee will rejoyce.* For so the wordes of the Text may be properly interpreted; as appeareth by comparing *Psal. 16. v. 9.* with *Act. 2. v. 26.* There-fore did my heart rejoyce, and my glorie (or tongue) was glad.

Next here is the *object* of these acts set downe; this is expressed

First in generall, so it is called *salvation.* But because there are many sorts and wayes of salvation, therefore next it is set downe with a *qualification*, or speciall restriction: not such a salvation, or deliverance as God sometimes bestowes in wrath upon the wicked, for he may be their deliverer too in some cases; but to shew that it was a speciall, extraordinary, immediate, *divine salvation*, shee calls it *the salvation [of God,] or [his] salvation.* *Loc,* this is our God; we have waited for him, he will save us: this is the Lord, wee have waited for him; wee will be glad and rejoyce in his salvation.

Explic.

[*Loe,*] This *Ecce,* behold, may referre either to

the { Enemies } of the Church.
 { or, }
 { Friends }

As it may referre unto the *enemies*, so (in the mouth of the Church) it is *vox objurgantis*, the voice of one upbraiding: As if she had said, "Come hither

• *exul-*
tauit. So
Isa 65.9.
Pro. 23. 24.
• *La-*
atum fuit. So
Exod 4. 14.
Pro 13. 9
• *Grace,* &
γαλλιάσο-
μαι, & tu-
σσομαι.

"ther you malignant Atheists, yee that have so often
 "asked me, while I was yet under hatches, where
 "was then my God? What was become of my
 "prayers? Come hither, gnash your teeth, and
 "let your eyes rot in their holes when you have
 "beheld it; *Loe, this is our God.*

Or, this [*Loe,*] may referre to the *Friends* of the
 Church, and so it is *vox exultantis*, the voice of one
 over-joyed; calling upon her friends as the * Spouse * Cant. 5. 46.
 in the Canticles, to come away and see her be-
 loved, if there were any like him amongst ten thou-
 sand; to come and see the goings of God, and the
 wondrous things that he hath done for his people.
 As if she had said, "Yee saints and brethren, this,
 "this is that God of ours whom wee have waited
 "on so long, (as wee thought to little purpose)
 "behold here you see him like himselfe, treading
 "his enemies under his feet, and riding in triumph
 "over ruined Cities, and heapes of Palaces: will
 "you but come hither and looke upon him; *Loe,*
this is our God.

[*Our God*] that is, wee are not ashamed to call
 him our Lord, neither is he ashamed to call us his
 people.

[*Wee have waited for him,*] that is, wee doe not
 repent of our long, long attendance upon him: and
 good reason; for, [*he will save us.*] But if you
 will not, or cannot see him at once pointing, A-
 gaine I tell you, *this is the Lord, and wee have waited*
for him a second time: but, for double attendance
 wee shall have double wages: for wee have cause
 both to [*be glad*] and [*rejoyce*] in his salvation.

There is not a branch of this tree but doth beare some seasonable and profitable fruits for this dayes banquet: and although I have not time to gather them all, yet give me leave to point out unto you where they grow.

First, at the very entrance, here stands a note of admiration, *Lo, behold*, which is a kind of *Selah* in the front: Hence observe,

Dott. 1.

The name of the Lord is to be exalted and set up, when he doth triumph gloriously over his enemies.

This in the Old Testament those very club-men of Israel did confirme by their generall acclamation, when *Elijah* at Mount Carmell prayed-down that fire from heaven, that did burie up his sacrifice, wood, stones, dust, water, and all, in opposition to those 850. false Prophets; 'tis said, that when the people saw it they fell on their faces, and they said, (mark the words) *The Lord hee is the God, the Lord hee is the God.* And thus in the New Testament, that great voice in heaven cries the same, where they say, *Allelujah, salvation, and glory, and honour, and power unto the Lord our God: and againe they said, Allelujah.*

1 King 18.

36

Revel. 19

23

Use.

Let us therefore take heed how wee doe despise, or neglect that Angelicall, Coelestiall, God-honouring, selfe-debasing, onely-everlasting dutie of Thanksgiving. Every mercy that is worth our prayers, deserves our praises.

Secondly, the ground of the Churches confidence is her interest in God: [*he is our God*] therefore he will save us.

Dott. 2.

The Saints interest in God, is a ground of hope in all extremities.

Labour

Labour wee therefore, as to get, so to improve, this holy interest in all our streights. The mother doth love that child most tenderly, that doth suck her most : and herein also the Lord is more tender than a mother.

Thirdly, the other ground of confidence and joy too, is the Churches attendances on God ; we have waited for him, therefore he will save us : And again, we have waited for him, therefore we will be glad, &c.

Holy waiting for mercies ; doth make them both sure and sweet unto those that have so waited, so attended.

Doct. 3.

A word to this as I goe, because it is so usefull, and especially in reference to the West.

First, holy waiting doth ensure mercies ; because the very gift, and grace of waiting by faith, and patience, is an earnest, a first fruits of the thing waited for. No son of man that is ingenious will hold a petitioner in a waiting suspense and attendance, if he intends utterly to deny him : and therefore it is said, *waite on the Lord, he will save thee* : He will, how know you that ? Even by this, if he give a heart to waite upon him ; he cannot in honour put thee off, if hee doth suffer and support thee to attend him.

Prov. 21. 22.

Secondly, such waiting doth ensweeten mercies too ; because abstinence doth quicken appetite, and drawes forth the desire to a greater length after the object : *To the hungry soule every bitter thing is sweet* : That is, because hunger is such a sauce as doth ensweeten any dish.

Prov. 17. 7.

Then beware of distrustfull, impatient hast. If the

Use.

the Lord loves thee, it shall either deprive thee of the thing so over-desired, or that thing of that sweetness, which thou expectest in it.

First, sometimes such over-hast doth cause the losse of the thing so hasted for, so over-desired. Thus it fared with that *Scripture-Tantalus*, the unbelieving Courtier at *Samaria*: *And behold thou shalt see it with thine eyes, but shalt not eat thereof.* Thus was it also with those impenitent, unruly *Israelites*, which thought to continue their sin, and yet to put an end to their troubles; which would enter *Canaan* before the time, in despite of God and *Moses*, and without the Arke; *Loe, we be here, and will goe up unto the place which the Lord hath promised, for we have sinned.* The men were desperately fullen, and (like some now a-dayes in this Land) were resolved to have peace, whether God would or no; they are sinners, they can but die, and therefore will fall on, will have an end of their troubles. These *Israelites* presumed to goe up unto the hill top, notwithstanding the Arke of the Covenant of the Lord, and *Moses*, departed not out of the Campe; and the *Amalekites* came downe, and the *Cananites* came downe, and smote them even unto *Hormah*, or utter destruction.

Nay, *Rachell* her selfe, (although a good woman) when too impatiently violent for children, she lost her life in the obtaining of that, which to want shee thought would be her only certaine death.

Let all impatient creatures of both sexes lay but those two texts together; *Give mee children or else I die*: and that other, *And Rachell travelled, and shee had*

To the Honourable House of
COMMONS, assembled
in Parliament.

Worthy Senators,



S this Sermon was too much shortened in time at its conception and birth, (in the Study and in the Pulpit) so hath it been too too long (in the cradle) comming forth to publike view. One principall cause of this slow motion (besides some avocations of mine owne) hath been the great throng of your late Victories, which crouded-in upon the Stationers so fast, that this Sermon (like that * Courtier in the gate of Samaria) hath struck fast in the presse of good news: and even now at last tis no sooner gotten through the croud, but behold another pair of Thank(giving Sermons are ready to tread upon its heels. Surely if the Lord of hosts did ever strive to overcome a Parliament of England with giving them Victories, your selves are that Parliament: For what Nation is there so great, that hath God so nigh unto them, as the Lord your God is in all things that we call upon him for? Oh what a Master do you serve? Or what doth the Father of mercies meane to do with us? As for mine own part, I must confesse, that the present unexpected heaps of salvations doe cast me into the same trance with that of * Josephs brethren, when opening their sacks for provender they found meate and money to boot; tis said that then, — Their hearts failed them, and they were afraid, saying one to another, What is this that God hath done unto us? The men would have bin glad a little before with assurance of their lives, much more glad with some corn for saving the lives of their families: and now behold lives, corne, and money besides; your selves can easily apply. Onely give me leave in this Epistle, to be your remembrancer in two particulars, concerning these glorious succeses, and and this Sermon, viz. That

1. Great victories are (to mere nature) great Temptations: prosperitie is an heady wine, a little of it will inflame, especially if it meets with an emptie or distempered body; and therefore mortified Agur prefers a coarse commons; yea, a piece of * statute-bread before

* 2 Kings 7.

17.

Deut. 4. 7.

* Gen. 42. 28

* Prov. 30. 8.

קִרְיָה

statue.

The Epistle Dedicatory.

- * 2 Sam. 11. *such Cavare. You know what befel * David, whilst his Army was*
 1, &c. *successfull against Ammon, and lay besieging Rabbath the Citie*
 2 Chron. 26. *of waters. You know Uzziah's sacrificing, and Amaziah's overthrow*
 16. *by conquering. It is one principall end of this Sermon, as to prevent*
 2 King. 14. 7. *all such surfeits, so to mortifie and spiritualize our mercies, that we*
 &c. *may freely and safely feast our selves upon them.*
- * Luk. 12. 48. 2. *Great victories are great engagements: 'Tis both a divine & humane rule of proportion, that * to whom men have committed much, of him they will aske the more. The Parliament of England hath lately taken-up very great summes of mercy (to the use of the Kingdomes) upon trust and credit, may it please you now to consider of discharging these greatest publike debts. May it please you as Abraham, to set up some * Jehovah-jireh, some proverbiall monument, [The Lord will provide.] Or as Moses, some * Jehovah-nissi; 14. some monumentall altar, with [the hand upon the throne of the Lord.] Or as Samuel, some pillar of praise, with 12. a [ne plus ultra] upon it, as [the stone of help.] Some such thing I beseech you let there be, to carry the name of this our God to posteritie: let the Lord of your hosts have some jewell from you for all these victories; it is another end of this Sermon, to help you in this duty also. If your weighty occasions will not permit you to read over the whole (as commonly we desire to hear good news once and again) yet may it please you to cast an eye upon * some particular pages thereof. As for my self, it must be my prayer, " That this oyle of glad-*
 As page 36, &c. *nesse may equally quicken both wheeles of your proceedings; I " meane in the affaires of Religion and Liberty. 'Tis not long since that these two, like * Joseph and Pharaohs butler, were fellow-prisoners together, but the latter of them (state-libertie) blessed be the Lord, is lately delivered and advanced in great part, though not without the help of the former; and now Religion, Joseph-like, doth (in his words) supplicate to her quondam fellow-prisoner and saith, Thinke on me (or remember me with thee) when it shall be well with thee, and shew kindnesse, I pray thee, unto me. Let the King of Saints and of Nations goe on to settle by your hands Truth and Peace in all the Churches and common-wealths of these three Kingdoms, causing us more and more to feare the Lord and his goodnesse in the latter dayes. So Prayeth continually,*
- * Gen. 50.
 Verse 14.
 Hof. 3. 5.

Savoy Octob. 8.

your servant for Jesus sake,

had hard labour; and it came to passe as her soule was departing, (for shee died) that shee called his name *Benoni*; that is, the son of my sorrow. Gen. 35.18.

Secondly, or such impatient hast doth at least rob thee of the *sap* and *sweetnesse* of the *thing* so over-desired: Thus was it with *Jacob*, a man whose strong affections did draw strong afflictions upon him. Good man, he was (I take it) somewhat too *uxorious* about his *Rachel*, and accordingly shee cost him dearest, brought him least fruit, and left him soonest. But especially hee and his mother *Rebecah*, were too too hastie and covetous for the blessing before it was ripe: If wee consider the manner, and the meanes that they used for the attainment of it, it was somewhat a foule shift that they made to get it by; and how much danger, hardship, and delay did that over-hast cost them both? *Jacob* is presently faine to flee for his life into a strange Countrey; by the way he lodges hardly; and at *Padan-Aram* what heates, and colds by night and day; what chopping of wages, with other extremities doth he undergoe, for neere the space of thrice seven years? His father in law paying him home, for deceiving his owne father, by giving unto him a *Leah* for a *Rachel*, as he to *Isaac* kids flesh for venison? Gen. 27.

Besides in his *returne*, what danger upon danger doe meete and follow him? *Esau* before and *Laban* behind; and at last the blessing from God cost him a halting ere hee could obtaine it, and all this because they would gather in the blessing before it was ripe.

Surly, there is a vast *difference*, yea, divers *diff-*
C *ferences*

ferences there are betwixt *green* fruits forced from the tree, and those that are *mature* and ripe: There is a two fold difference betwixt them.

First, in the very *gathering* of them; what climbing, and what clambering is there with ladders? What threshing with poles? What casting of stones, and sticks to fetch them downe; to the endangering and mischieving both of the fruit and gatherer: Whereas your mature and ripe fruits doe *drop down* of their owne accord.

Secondly, in the *using* and *injoyment*, there is a great difference: Greene fruits are *soure*, and *sickly*, whereas the mature ones are both *toothsome*, and *wholesome*, pleasant to the eyes, and good for meat: beware therefore of clambering for *soure*, *sickly*, *green*, forced mercies. But *tarry* thou the Lords *leisure*; stay till the mercie is *cold* enough, as well as *sodden* enough, or else if thou get it too soon it will prove crude, and scalding: yea, stay untill thy desires after it are coole enough also; it is dangerous to drinke deep in a sweat.

Quest.

But when is a mercie *coole enough* for me? (may some men say.) Or, when am I coole enough in my affections for it?

Ans.

First, when thou art brought to a *holy indifference* in thy desire; as David at Ziklag, after Sauls death, was somewhat indifferent whether to goe up and take the Kingdome or not: *And it came to passe, after this, that David enquired of the Lord, shall I goe up into any of the Cities of Judah? And the Lord said, Goe up. And David said, Whither shall I goe? And the Lord said, Into Hebron.* Marke, the man did (as it were)

2 Sam. 2. 1.

set up his staffe for a Kingdome, he is indifferent whether to take it or leave it. And well might hee be thus moderate in his desire at *Ziklag* above all other places; for this very *Ziklag* was that same towne, which the * King of *Gath* had formerly given him, when, in a pettish pang of distrustfull impatience, * 1 Sam. 27.
 he left his own Countrey and fled to *Achish* saying, * 1, 2, 3, with 6.
I shall one day perish by the hand of Saul: In this mood he got *Ziklag*, which afterward he lost againe with a witnesse; even with all the women, children, goods, and cattell that were therein; and had like to have been there * stoned by his mutinous souldiers. *Zik-* * 1 Sam. 30.
lag was hastily gotten, and remarkably lost; and 1, 2, 3, 4, 5, 6.
 therefore now hee will take heed of such over-hast ever after, but especially at *Ziklag*. And hence it is, that he referrs the whole businesse to the Lords pleasure, whether hee shall bee King, or no King: And now the Lord thinks him fit for the Kingdome, because he is *indifferent*, and * bids him goe up and * 1 Sam. 2. v.
 take it. 1, 4.

While a *patient* doth inordinatly crie and roare for *drinke*, the Phisitian denies it to him, and prescribes him (perhaps) *julips*, or some other coolers altogether; but above all things he must now have no *drinke*, or very little: but when afterward the patient grows somewhat indifferent whether he drink or no, and falls to liking of his *julip*, as well as of his *drinke*, now the Phisitian bids them give him as much as he will have, as knowing that now his distemper is allayed, and cannot hurt him, his appetite is growne indifferent. Thus dealeth our *soule-Phisitian* with those whom he loves.

Secondly, when thou art content that the Lord shall be served first; not while thou art like *Elies* sonnes and servants, who with their unmannerly *flesh-hooks* would serve themselves before the Lord. * 1 Sam. 2. 13.
 14. No, come thou but to * *Solomons* temper and method; first to build the Lord house, and to doe his work, and then thou shalt have leave to build thine own to thy content: This by the way, now to the second Generall.

We will be glad and rejoyce in his salvation.

Here are the Churches *two acts*, an outward expression of gladnesse; an inward affection of rejoycing. Here is the *object*, both in generall, a *salvation*, and with a restriction upon it, [*his*] *salvation*. And out of all these I shall fetch that doctrine, upon which I intend to spend the whole remainder of this time. Thence observe, that

Prin. Doct. *Wee ought especially to be glad and rejoyce in those victories, salvations, mercies, which have in them most of God.*

Here are some five or six fingers in the Text, that doe all *point out* the speciall hand of God in this mercy.

First, the word [*Loe,*] it is like a *digitus Mercurialis* in the high way; yea, it puts the finger upon God, that we should look to him above all, and to his speciall working in this mercy, *Loe, God.*

Next, the *pointing pronounne*, [*this*] *Loe, this is God*; it is his extraordinary hand and finger.

Thirdly, 'tis [*our*] *God*, that is, he hath herein shewen himselfe in his relation, the God of *Israel*.

And fourthly, *hee hath shewen himselfe in his absolute*

absolute sovereignty too; This is [the Lord] therefore from all these you may conclude eminently, that this worke is properly and solely [his] salvation. There seemes to be a kind of holy Tautologie in the Originall, *Loe God, this God, our God, the Lord, his salvation.*

Loe, this is our God; we have waited for him, he will save us: This is the Lord, wee have waited for him; we will be glad and rejoyce in his salvation.

“So then, we ought especially to be glad and rejoyce in this salvation, as it hath in it much of God. I have pitched upon this subject, because the generalitie of men doe over-look it.

But you may here object, Those salvations that have most of God! why is not every victory, salvation, mercy, wrought of God? Can there be any author of these things besides the Lord?

Quest.

The Scripture telleth us, *none other, salvation is onely of the Lord. I am the Lord, and besides me there is no Saviour.* But here we must admit of a distinction, both of Saviours and of salvations.

Answ.

*Psal. 3. 8.
Isai. 43. 11.*

First, if you consider a saviour efficiently, principally, independently, so there is no Saviour but God* *salvation is onely of the Lord* originally, and essentially; he alone is *the rock of salvation*: and all the former places are true this way.

**Jonah 2. 9.*

but if you take a Saviour instrumentally, derivatively, with dependance, so men may also be called Saviours; *Thou gavest them Saviours who saved them.*

Nehem. 9. 27

Next, of salvations there are two sorts.

First, *spirituall*, reaching to the soule: of this the Lord is the sole Author.

And there are *temporall*, outward, civill salvations to the body, and estate: And these againe are wrought either by an ordinarie and common providence, or by speciall and extraordinarie.

By *ordinarie providence*, when there is a sufficiency in the meanes ordinarily to bring about such an end, as when the greater number doth beat the lesser; This is a salvation in Gods common way.

Extraordinary salvation in 3. cases,

But they are *extraordinarie* salvations, when there is not a common, naturall power in the instrumentall causes and meanes, to bring forth such an effect, or to attaine such an end; onely the Lord doth elevate and highten them above themselves. This may be in these three cases.

1. First, when God workes a salvation *above the meanes*; as when *Abijahs* Army of 400000. being surrounded by *Jeroboams* Army of 800000. and taken at an advantage by them, yet did beat the surrounderers, and routed them utterly, though double the number: This was an effect above the meanes.

2. Or, secondly, when God brings about a salvation *without meanes*, at least without any considerable, and proportionable meanes: As when the very rod of *Moses* did divide the sea: when *Gideons* lamps, pitchers, trumpets, did break the *Midianites* in pieces.

3. Thirdly, when God doth worke, and bring about a salvation or deliverance quite *contrary to the means*: As when * clay shall recover the eyes of the blind: when *Iosephs* bondage and imprisonment shall make him lord of his brethren. In all these three cases salvations are said to bee extraordinarie; because the water doth run higher then the *spring-head*; therefore you

you may call them the *salvations of God*. Yea, in the Hebrew, all extraordinary, excellent, strange things, are commonly called things of God. As the great and stately trees, they are called the trees of God: *The trees of Jehovah are full of sap*: That is, the extraordinary, excellent, tall cedars. So, *The fire of God is fallen from heaven, &c.* That is, a strange and extraordinary fire. And so a *salvation of God* is a divine, extrordinarie, strange deliverance. *Stand still, and see the salvation of God*: That is, because it was wrought miraculously. Psal. 104. 16. Job 1. 16. Exod. 14. 13.

I shall demonstrate this whole Observation by parts, in two particulars.

First, *shewing the antecedent*, [*that*] the Lord may be said to bee *much* in some salvations, and victories; yea more, much more visible in some than in others.

Secondly, *proving the inference*, that such victories and salvations, in which there is most of God, *ought* especially to glad and rejoyce our hearts.

As it is blasphemy to imagine a morenesse or lesse-
of any thing in God, so it is an absurditie to denie
that the Lord doth sometimes *put forth more*, some-
times lesse of himselfe, that is, of his power, wise-
dome, justice, and mercy, in and upon his workes.

And * hence ariseth that distinction of providence,
into generall or common, and particular or speciall.
As there is a providence over sparrows and lillies,
and a providence over the haire, heads, and soules
of Christians, according to these *graduall puttings-
forth* of divine providence, we doe find divers parts
and *members* ascribed to the Lord, after the manner

of 1.
The Antecedent in the Doctrine proved.
Nam peculiaris est quaedam sollicitudo quam pro suis gerit, &c.
Calvin. ad Isa. 52. 10.
Math. 10. 29
30.
Math. 6. 16.

of men; as an *arme*, an *hand*, a *finger*, all fighting, and working against his enemies, and for the salvation and victorie of his people.

Gods arme.

Exod 15. 16.

IIsa 52. 10.

The *arme* of God, that, I conceive, may note especially the *arme* of his *power*: This is sometime called, his *naked and bare arme*: In which expresseion, there is an allusion to Wrestlers and Artificers, The *Wrestlers* of old, when they descended into the sand or itage to wrestle, did strip their *armes*, and having made them bare and naked, did then *anoint* them with oyle, that the adversaries, which conflicted with them, might take no hold fast upon them. Thus the Lord is said to *make bare his arme*, when he entreth the lists with the *enemie*, as it were to trie a fall for his people.

And it may also be borrowed from *Artificers* or Handy-crafts, (as Smyths, and Carvers,) who when they goe about any extraordinary *ward*, or *curious* piece of worke, in which they would put forth their art, or strength to the utmost, they use to *turne up* their *sleeves* to the elbowes or *arme-holes*, that they may *handle* it strongly and exactly: Thus also God is said to *make bare his arme* for the deliverance, and rescuing of his people.

Exod. 6. 6.

Sometime it is called a *stretched out arme*, alluding to a man that labours to his utmost to *strike* a full blow, or to *grasp* and pluck mightily at a thing. Thus the *Angels* that rescued *Lot* out of the hands of the wicked, tumultuous *Sodomites*, are said to *put forth their hand*, and *pull Lot into the house to them*. See *IIsa. 14. 26, 27.*

Gen. 19. 10

Hand.

And as wee read of the *arme*, so of the *hand* of the

the Lord. This may properly signifie (I conceive) the hand of his *Providence*, *Then wee shall know that* 1 Sam 6.9. *the hand of God hath done this*, said the *Philistines*, that is, if such and such things doe fall out, then we shall believe that our punishment came immediately, and supernaturally, from heaven. Yea, wee read of a *mighty hand*, and of a *right hand* of God, as if hee had a *left hand* also, with which hee useth to feed, or help his enemies, as they are his creatures, though in judgement; but to his owne people hee lendeth his *right hand*, hee is *dexterous* in their deliverance and salvation.

And as wee read of the *arme* and *hand*, so elsewhere of the very *finger* of God, which, I suppose, *Finger.* may be aptly understood of the finger of his *speciall wisdom*. And thus the very *Egyptian* Magicians, when the Lord had non-plus'd them all with a *lowse*, did erie out, *This is the finger of God*. So Luk. 11.20. compared with Matth. 12.28. *The finger of God* in casting out devils, is put for his extraordinarie, speciall, spirituall working: *If I by the finger of God, or spirit of God*, cast out, &c. Because, you know that men and women doe both play, and worke *most curiously* with their fingers, rather than with their armes or hands.

All these expressions doe clearly evidence, that there is a *morenesse* (if I may so call it) of God in some salvations than in others.

Hence also it is, that we doe read sometimes of Gods *workes*, and then of his *wonders*: And amongst his workes, of his great, mightie, excellent workes; his *act*, his ** strange act*, his *exceeding marvellous won-* Isa. 28.21.

Job 40. 14. ders, and of the * *cheife waies of God, &c.* The Lord puts a *magis* and *minus* upon them, to shew that God is extraordinarie in some salvations above others. This is the first particular, demonstrating mine Observation, by shewing that God is very much in some salvations.

2. The second must prove, that *the more of God* there appeareth in any victorie, or mercy, *the more* wee ought to be glad, and rejoyce therein. There is one *new song* or Psalm (therefore called *new*, saith one, because it may have especiall reference to the state of things now under the Gospel) which alone, may sufficiently declare, and confirme this particular. It is hard to say, whether the expressions of the Lords extraordinarie hand in that salvation, or the exhortations to extraordinarie praise and gladnesse for that hand of his, are more vigorously there expressed.

*Psalm 98. 1, 2,
3, 4, &c.*

First, *O sing unto the Lord a new song* : Why so loud? Why so lively? *For he hath done marvellous things; his right hand, and his holy arme hath gotten the victorie to him.* And all this *muchnesse* of God (it seemes) was most apparent and undenyable, as *verse 2. The Lord hath made knowne his salvation* : The salvation is his, it was knowne to bee his, yea, men were forced, or made to know it; nay, the very Infidels could not choose but see, and say it: *His righteousness hath he openly shewed in the sight of the heathen.* Verse 3. *All the ends of the earth have scene the salvation of our God.* And what of all this? Why, therefore we ought especially to be glad and rejoyce in such a worke. Verse 4. *Make a joyfull noise unto the Lord all the earth; make a loud noise, and rejoyce, and sing*

sing praise. Verse 5. *Sing unto the Lord with the harpe.*
 Verie 6. *With trumpet and sound of cornes ; with instruments used both in warre and worship.* Verse 7. *Let the sea roare, and the world, and they that dwell therein.*

But why such *mostnesse* of joy for those victories, in which there appeareth most of God ?

Quest.

Vpon these two grounds, or reasons.

Answer.

First, because the more of God in a worke, &c. *the more of perfection, and excellency ;* and by consequence then, the more of lovelinesse : *His worke is honourable and glorious.* The Originall readeth it in the abstract, *his worke* (that is, every worke of his) *is glory and honour.* And that onely, because it is *his worke* : For such as the Parent is, such will be the child ; such as is the work-man, such must be his work. And in another song, *He is the rock, his work is perfect.* The Greek reads it plurally, *his * works ;* implying saith one, both his work of Creation, and his worke of Redemption : and therefore in that Psalm, intituled a Psalm or Song for the Sabbath day, in which day, both those volumes of Creation, and Redemption, or, of the Word and Works are to be studied : in that song wee find this *sequell* and inference most clearly and fully laid downe ; namely, that we ought to *rejoyce most* in the *salvations* that are *most divine ;* because they are *most glorious* and perfect.

Grounds 2.
 1. *Ground.*

Psal. 111. 3.

Deut. 32. 4.
 * *Septuagint,*
τὰ ἔργα.

Psal. 92. 1, 2.
 3. 4. 5.

Take but a taste in two verses, *For thou Lord hast made me glad through thy workes ; I will triumph in the workes of thine hands.* And why in his workes especially ? *O Lord how great are thy workes ! And thy thoughts are very deep.*

Verse 4.

Verse 5.

D 2

Secondly,

2 Ground.

Secondly, because *the more of God* there is in a work of deliverance and salvation to a people, the *more* may that people hope, and conclude ordinarily *the Lords neere-ness* to them, and *ingagement* for them, which is the greatest nationall cause of-rejoycing in the world. It is very much to have the Lord once to appeare and shew himselfe openly in a cause for a people, or person: for he will not, nay, (let me speak it with reverence) hee *cannot* then easily, and slightly, retreat and goe back againe, but his very honour is ingaged to proceed. Hence it is, that the Saints in their greatest difficulties and distresses, have taken the advantage of *this argument*, even the Lords appearing for them, and have pressed him with it, to spare and deliver them. Thus *Moses at Horeb*, when *Israel*, by making a calfe, had so provoked the Lord, that he said, *Let me alone; that my*
Exod. 32. 10. wrath may wax hot against them, and that I may consume them. At this sad pinch *Moses* betakes himselfe to this great argument of the Lords ingagement: *Why dost thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mightie hand? Wherefore should the Egyptians speak, and say, &c. Remember Abraham, Isaac, and Jacob, &c.* And by this argument he bringeth the Lord to a kind of *repentance*, saith the Text: O high expression! *And the Lord repented of the evill, which he thought to doe unto his people.*

Exod. 32. 10.

Verse 18.

Verse 13.

Verse 14.

Josh 7.9.

The like practise we find in *Joshua*, *Moses* his Pupil and Successor: (it seemes he learn'd it of his Tutor) *And what wilt thou doe to thy great name? Yea, a whole cloud of other witnesses might be brought*

to.

to the same purpose. But that which hath been said, doth suffice to evince both [*that*] and [*why*] " we ought especially to be glad and rejoyce in those " saluations, which have in them most of God. Next let us draw downe to Application.

First, here in the entrance let me speak *Reprooffe Use. 1.* to all such brutish *Carnalists*, as both in their *pray. Reprehen-* ers for victories and saluations, and in their *rejoycings* sion. in them, doe look altogether (at least principally) at that which is carnall, temporall, and outward, but observe not how much or how little of God is to be seen there. •

That you may understand this Use aright, you are to know that there are *two sides*, (as I may call them) or *two parts*, or (to speak plainly) *two sorts of benefits* observable in every victorie.

First, there is an *out-side* of mercy; that is, there are benefits externall: and there is an *in-side*; that is, all such internall benefits and commodities as are gotten thereby. The *out-side*, or externalls are all the temporall, civill benefits and gaines by, with, and in a victory: as the great *number* of prisoners, with horse, and armes that are taken; the great *quantity* of ammunition, provisions, treasures, &c. All these and the like are but the out-side of a victory; that is, the carnall, temporall benefits that do come thereby.

Secondly, in a victory there is an *in-side*, or there are benefits internall; that is, of an inward and divine nature: such are all *soule-mercies*, and *Church-mercies*, and all other spirituall profits and advantages, that may bee laid up in the *heart*, that may

be laid out in the *life* for God, or that may be laid up in *heaven* for our selves: These treasures are the in-side of a victory; the former are but as the husks, the shells, the bones; these are the kernells, the fruits, the marrow within: and there is as much difference between them, as betwixt the blessings of *Jacob* and *Esau*.

Gen. 27. 37.

Yet, alas, alas, how do the greater part of the world *terminate* both their desires and joyes in those carnall and huskie parts of deliverance? How doe they preferre them both in their *prayers* and *praises*?

In their *prayers* they doe deprecate *evils* of *punishment*, saying, as *Pharaoh*, Take away, or keepe away the *frogs*: and in their petitions, they *houle* upon their *beds* for the *corne*, the *wine*, the *oyle*, that may come by such a successe. These men doe measure victories altogether by the greatnesse of externall, temporall, carnall emoluments and commodities. But that I may discover their error before I enter upon my great Use, let me tell them there is a *vast* difference between the *spiritualls* and the *temporalls* of a victory, between the in-side and the out-side, in these two things:

Two differences betwixt the spirituall and temporall benefits by victory.

I. In peculiarity.

First, in their *peculiarity* and *choicenesse*: The temporall profits by a victory are *common* to good and bad; whereas spirituall ones are peculiar to the Saints: the dogges as well as the children may partake of these scraps; but these are only the portion of sons and daughters. When the *Israelites* were preserved in *Egypt*, and went out of that land thorow the red sea by a mighty hand, there was a *mixed multitude* that went with them, which were not *Israelites*, and that

Exod. 12. 28.

that multitude *shared* as much in the temporall part of *Israels* salvation, as Gods owne peculiar people; for they passed thorow the *sea* as on drie land as well as the others: they had their portion, and their commons in the *quails*, and *Manna*, as well as they; as we read all along that storie to *Numb. 11.*

4. Nay, in *Egypt* when God preserved his people amidst these plagues, the *cattell*, the *bullocks* of the *Israelites* did share in the outward part of that deliverance, as well as the *Israelites* themselves; for in the *murraine* they were all preserved alive; *of the cattell of the children of Israel died not one.* But now there was a *peculiar* number of *Israelites* indeed, that did get higher benefits by those deliverances; for they sucked inward sweetnesse, and spirituall good out of all that chaine of mercy and salvation, which the common multitude did neither perceive, nor regard. For instance, *Moses* got extraordinary familiarity with God, by his long march in the wilderness: he prevailed for *Israels* pardon; gat the Lord himselfe to goe with them; and obtained a sight of his glory: Hee gat so farre into the *bosome* of God, that hee might have asked even what hee would. This was the spirituall good and benefit that *Moses* did get and laid up by those deliverances. So *Caleb* and *Jashua*, they gat other spirits; and a kind of fulnesse in following after the Lord. These spirituall gaines are the very extractions and quintessence of a victory. This is the first difference.

Exod. 9. 4, 5, 6, 7.

Exod. 33. 14, 17, 18, 19.

Numb. 14. 24.

Secondly, they differ in their *durablenesse*, or continuance. All the temporall gaines of a victory, they are but *temporary*; that which is gotten by the sword

2. In duration.

sword, may by the sword bee lost againe: as wee see this ballance of warre and victory hath turned often in this land already; and the Saw of warre hath beene drawn from side to side many times, whilest the poor Kingdome is cut asunder under it: But the *spirituall*, divine, inward gaines of a Christian are everlasting; they are implunderable, like

Luke 10. 42.

Maries part that could never be taken from her. See it exemplified in *David*, the man after Gods owne heart: This *David*, in his warres with *Saul*, and other enemies, got (by too too hard a shift) *Ziklag*, which he made his head quarter and place of retreat; there he laid up all his purchase, bag and baggage, and all the wealth that hee had gotten in all his warres: But now behold on a sudden, this

1 Sam. 30.

Ziklag is taken, and sacked by the *Amalekites*, and in it, poor *David* looseth at once what he had been so long time a gathering. Farewell now to all his temporall, temporarie, carnall, military gaines, and estate: and now if hee had not gotten by his wars

* Si arbitrium
dandi penes
nos est, pra-
cipue mansura
queremus, ut
quoniam minime
mortale sit
munus. Sen. de
Benefic. lib. 1.

some more ** enduring substance*, something of a more spirituall, lasting nature, he had been a man utterly undone; for he had lost both his wives, and the City was burnt with fire, and the people spake of stoning him.

But *David* had gotten somewhat else, and laid it up there where the *Amalekites* could not come at it: he had gotten a *vigorous faith* by long experience; and

this did stand by him in this extremitie, and by it he encouraged himselfe in the Lord his God. He remembred that the Lord had been [his God] in former

* 1 Sam. 17.

deliverances; as from the ** lion* and the bear, and *Saul*

* 1 Sam. 24.

at ** Keilah*, *Kiph*, and *Maon*, and thence concluded

that

that he would *yet deliver him*. This faith and experience, which he had gotten in the time of his former wars, travels, and trials, neither the *Amalekites*, nor all the powers of hell, were able to plunder away from him, but it fetcht back his temporals to him again. Therefore you see there is a double difference between the spirituals and the temporals, between the in-side and the out-side of victories. This also was preparatorie. Now we goe to the principall branch of Application.

If [wee ought especially to rejoyce and be glad in those salvations that have in them most of God,] *Use. 2. Direction.* then be we effectually *directed* not to look so much with the eye of *sense* upon victories and mercies, so doe *beasts*; nor with the eye of *reason* altogether, so doe *meere men*, who are the children of this world onely; but let us look upon them with *spirituall eyes*, and taste them with a spirituall palat; let us see, and relent *how much of God* there is in them, what divine profits we doe get by them, and accordingly more or lesse, let us *rejoyce and be glad in [his] salvation*. Every man (we say) yea, a bird, or beast can pick out the *fish* of the oyster; but he is an Artist, and a wise man indeed, that can find and gather out the *pearles* that are therein. These spirituall pearles are the things which I doe now presse you to seek after.

I, but you will say, *Hic labor, hoc opus est*; here is the task indeed, *how shall I come to know when there is more or lesse of God* in a victorie, or salvation? For, I grant that I should rejoyce most in such mercies, but how may I know them? *Quest.*

It is the maine worke that I have designed my selfe *Ans.*

The marks of Gods special presence in a victory. viz. when
 Judg 14. 8, 9. *1.* selfe unto at this time, to help you as with a prospective glasse, to see and discern when there is most of God in a salvation, or deliverance: to teach you (Samson-like) to find out the hony combe in the slaughtered lion, that so I may bottome your joy upon a sweet and solid foundation.

There is much of his attributes: The first note or marke of the muchnesse of God in a mercy, and victory, may be this, when there is much of Gods attributes appearing in such a mercy. The Lords attributes are himselfe. *The Lord passed before him,* (that is, Moses) and proclaimed, *The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in goodnesse and truth, &c.* There his mercy, justice, faithfulness, &c. are called himselfe. Now the more of Gods attributes do shine eminently in any deliverance, the more of God (we may conclude) there is in it: As, the more ingredients or simples there are in any composition, or distillation, the more rare and excellent men doe account it, and the more of the Artist there is therein. To give instance in some of the heapes of victories which you are to consider of this day.

His Justice. What thinke wee of Gods justice, hath not that shewed it selfe eminently, in hardning the hearts of the enemies in their two strongest holds of *Bridgewater* and *Sherborne*, to over-stand honourable proffers, that so they might bring themselves to the worst and lowest conditions of all others? Whereas other men that defended sleighter places, went off with better tearmes. Well knew the Lord that you could not so safely let goe the enemies that were in *Bridgewater* and *Sherborne* (being beasts of longer teeth, and more

more deeply dyed in bloud) as those in *Bath*; which were lesse hurtfull adversaries; therefore the Lord, in a speciall manner, did so work it, that those fiercer *wild beasts* must bring themselves to be muzzled, fettered, and caged up, that they might not doe further mischief abroad: and if any must march away, to let goe those whom we need not much to fear.

Thus the Lord did sometimes harden the heart of *Pharaoh*, that he should not be content to come off from *Israel* upon honourable and safe tearmes, as he might have done at any time on this side the red sea; but he shall follow the Lords people into the sea, that so he may at last *sink like a stone in the mightie waters.* Exod. 15. 5.

And what think you of the *power* of God in these late deliverances? Was there not much of that attribute seen, in helping our Armies to take-in such extraordinarily fortified, and resolved strong holds, by meere strength, force, and utmost extremities; by assault, batterie, fire, and sword? Surely to take a strong place by strength and storme, doth argue that there is extraordinary much of God in it, especially when such a storme is effected with so little losse. I might adde much more concerning the Lords *wisdom*, *mercy*, and other attributes, that appeared even in the victories of this day; but I shall open these cabinets anon. Thus where you see *much* of Gods *attributes* laid out, ingaged, and as it were centred in a victory, you may conclude that there is much of God in that deliverance. His power.

Secondly, when deliverances do flow in upon us *in the channell of the promises*, then you may be sure they 2.
When victories do come in the channell of the promises.

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Judg 14. 8, 9.

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Exod. 33. 6, 7.

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Isai. 12. 3.

they are mercifull mercies, and that they have in them *much of God*: For the promises they are the buckets belonging to these wels and fountaines of salvation. Therefore with joy shall they draw water out of the wels of salvation.

Jerem. 2. 18.

These wels doe seeme to be opposed to those cisternes, which are mentioned by another Prophet; *They have forsaken me the fountaine of living waters, and hewen them out cisternes, broken cisternes, that can hold no water.* The creatures are cisternes, the Lord alone he is the fountaine, and out of this fountaine, or wel-head, we must draw all our salvations spirituall, temporall, publike, personall, by the buckets of the promises, and then they will prove blessed blessings unto us.

Quest.

But you will say, what promises can we find in all the word, that are made to the *Parliament*, or *Armies of England*? Or, what are those Scripture-buckets to our nation, or condition? Can there any victories come to us in these channels?

Answ. 1.

Iosh. 1. 5.

Yes, there are Scripture-promises to *Englands Parliaments*, and *Armies* in this present cause. Consider the great promise to *Joshua*, there you shall see a title to the promises given even to us: *I will never leave thee nor forsake thee*, saith the Lord to *Joshua*: And this may be drawne down to all *Joshua's*, or saviours of the Lords people, to the end of the world; as appeareth by comparing that text of *Joshua*, with another in the new Testament: *Let your conversation be without covetousnesse, and be content with such things as you have; for he hath said, I will never faile thee, nor forsake thee.* Whence we learne.

Heb. 13. 5.

First,

First, that the promises made to *Joshua*, or any other holy man in Scripture for provisions, and protections in the Lords worke and cause, may very well be applied to us, and all others, in like works and causes.

Secondly, that a *generall promise* of the Lords presence, and assistance for us in his service, is as sufficient for all *particulars* whereof we stand in need, as if they were expressed: *So that we may boldly say* (with speciall particular application, to any species or individuall) *the Lord is our helper*. Thus there are Scripture promises, even to our English Parliaments and Armies, in the present cause and worke.

Verse 6.

Secondly, I conceive yet more fully, that the victories, for which wee bleesse God this day, are come unto us in the channell of some particular promises.

2.

Q. This is comfort indeed (you will say) if you can make it out unto us.

A. I will but point at *two sorts of promises*, which seeme especially to sweeten this dayes mercies. *Two proper promises*

The *one* hath reference to that *Armie*, which was the instrument of these victories. *applicable to this dayes mercies.*

The *other* to our selves, for whom these instruments have done that worke.

First, with reference to *the instruments themselves*: You know what an Armie they were esteemed, and what low thoughts were taken up concerning them; then turke to that promise: *Because the foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men: For you see your calling brethren, how that not many wise men after the flesh, nor many mightie, nor* *First.*

1 Cor. I. 25,
26, 27, 23, 29

many noble are called: But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. Let this text be the Motto of this new Modell.

This day (if ever) is this Scripture fulfilled in your eares: for now (if ever) hath the Lord done great things by such meanes; yea, he hath confounded carnall wisdom by folly, strength by weakness, and pride by humilitie: Certainly, such effects, such deliverances as these, doe come down in the channell of this promise. That is one.

Second.

Let me give you another promise with reference to your selves, and us (the rest) for whom these deliverances were wrought, by those instruments. You know the generall frame of mens spirits, when the Lord began this turne of things, I hope wee were pretty well weaned from creature-confidence, and as low as ever in our owne eyes. Then turne to that other promise, *Deut. 32. 36, 37, 38, 39.* For the Lord shall judge his people; and repent himselfe for his servants, when he seeth that their power is gone, and there is none shut up, or left. — And he shall say, where are their gods, their rock in whom they trusted. — See now, that I, even I am hee, and there is no god with mee: I kill, I make alive, I wound, and I heale; neither is there any that can deliver out of my hand. When men are most low and lost in their owne eyes, and doe most of all distrust themselves, and the outward meanes, looking

looking up wholly to the Lord; then if they get a deliverance it is in mercie, and flows in upon them in the channell of this and the like promises. Such mercies cannot taste of the cask.

Honourable, and Beloved, let me instance here as a westerne man; the eyes of the poor *prisoners of hope* in the West, have been long, long time lifted up toward these Easterne hils for help, and for their reliefe: There was a first, a second Army sent down, but alas, mens eyes and hearts were taken up with too much expectation, and confidence (I believe) in those Armies which were commanded by that excellent Peere, and by that valiant Knight; and I cannot but think, that one *principall cause* why those Noble Generalls could doe no more for those Counties, was this, because the people did look upon them too much. If once wee doe make Idols of our Jewels, then the Lord will break them in pieces: and 'tis a mercy; for if wee should get deliverance by Idolized meanes and instruments, our spirituall losses thereby, would be much greater than our temporall gaines and commodities.

Observe wee therefore, *what an Army* the Lord hath now sent down into those parts, and what instruments hee doth there imploy, even an Army of *strangers*, men much unknown to the people of those Countries both by face and name, lest they should Idolatrously, and carnally look upon them. Thus hee causeth (in mercy) the Westerne deliverance (as he did their affliction) to arise unexpectedly *out of the dust*. And this is a signe of a *gracious mercy*, when the Lord so bringeth about the Victories, and
salva-

salvations of his people, that hee doth crosse *selfe*, and kill corruption in them, even by the mannaging and ordering of their mercies.

This is a *double conquest*, even of corruption, and of outward enemies both at once. Doubly blessed be his name for such twinning favours as these. This was the second note, or mark, that there is much of God in a salvation, when it comes *in the channell of the Promises*.

3.
When they
are the
fruits of du-
ty: As,
Of Prayer.

Gen. 32.
Hof. 12. 4.

Thirdly, when it is the *fruit of holy meanes* and *du- ties*, as of *prayer*, and *praises*; when it comes in the way of duties. Let me instance, but in those two which I have mentioned.

And first *in prayer*, when a salvation comes in the way of prayer: You know how *Jacob* got his garland, his new name of *Israel*, even by *wrestling with God*; and that wrestling was, *by prayer and teares*, saith the Prophet *Hosea*: Now, what a solid blessing did that prove, and how much of God appeared there in it? It got him the name of *Israel*, it derived an honour to all his posterity, and it gave them a new relation to God; which relation the Lord afterwards gloried in, and they never pressed him with it ordinarily, but they prevailed. And therefore it was such a solid mercy, because it was gotten by prayer.

Shall I adde an instance of a *female wrestler*? *Hannah* begged a sonne of God by prayer, and shee called him *Samuel*; that is, *asked of God*: shee wrote the name of God upon the mercy, to shew that it was obtained by prayer, and therefore shee gives God all the glory, and *sets him up* in her praises.

1 Sam. 1. 2.
Chapter 2.

Now

Now bring wee *our mercies* to this touch-stone; have any of our victories come-in by this way of prayer? have they been fruits of supplications, and humblings? were the hands of *Moses* in the Mount, Exod. 17. 11 as well as of *Joshua* in the Valley, in any of these great and plentiful deliverances? What think you of the *verticall*, criticall Victory at *NaZeby*? you were pleased to command out some 9. Regiments of *Volunteers* out of these Cities, I meane so many Congregations, to keep a solemne day of prayer and humiliation, (and believe it, they are *your Volunteers* that must doe the work, both in your spirituall, and Civill *Militia*) these Regiments did beset heaven upon the *Tuesday*, and loe, upon the *Saturday* after (in the same week) God gave you that *Victory of victories*, the great, unexpected, necessary, *England-saving Victory of NaZeby*.

Nay, and the poore West, out of its penury, may come-in here with an instance too; the great late *turning of the Tide* of that desolate Country, was the Victory of *Langport*; but when was it? surely, the very next day after the *Westerne Fast at Black-frids*; Two dayes of victory did immediatly follow that one day of humiliation.

These mercies came-in like *Daniels Answer*, *When Dan. 9. 10* I was speaking to the Lord, the Angel Gabriel came and told me, *Thy prayers are heard*. O! these are the jewels in a Ring of victory; they are precious *things of God*, (and ought especially to be recorded) when mercies are the fruits of prayer.

So when they are the *fruits of praise* too: I read *Of Praises*. that *Jehoshaphat* had a great victory given-in as the

2 Chron. 10.
22.

fruit of praise, *When they began to sing praises to the Lord,* (that is, for a promise of deliverance sent by the Prophet) *The Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were came against Judah, and they were smitten.* And hath not the Lord answered your praises too, as well as your prayers? Certainly, there are mercies in this kind to be found out. As, when you gave command to praise the Lord for *Nazebys* victory, that very morning God sent the tydings of the regaining of so much-bewailed *Leicester*, thereby to put one string more into our instruments of praises. So when you gave command for blessing the Lord for that *Westerne* mercy neere *Langport*, in that very day of praise, as I remember, (to shew how the Lord loves a thankful people) hee did give their impregnable *Bridge-water* into your hands. Let us also observe this marke of God upon his salvations.

4.
When they
are im-
provements
to grace and
activity.
2 Chron. 14,
35, 36. Chap-
ters.

Fourthly, (this is higher) when victories are improvements to grace, and holie action (it holds also in all other inferior personal mercies.) Honourable, and Beloved, may you please to look upon that one King *Asa*, God gave him a wonderfull victorie, (those Chapters are proper for your reading this day) even the greatest, I thinke, that wee read in the book of God: Ten hundred thousand *Ethiopians* came up against him, God routed them all in one battaile: And while *Asa* was meditating a thanksgiving for this, God sent the Prophet *Azariah* to preach a *Thanksgiving Sermon* to quicken him: Hereupon see how *Asa* expresth his thankfulness, principally by these two sorts of duties.

Chap. 15.

First,

First, by the *destruction* of Idols and Idolatrie; not sparing the royall *Princps* it selfe, and by the setting up of *pure worship*.

Verf. 8. & 16.

Next, by a holy, strict, willing, nationall Covenant.

O! that it might it please the father of spirits to bring up your hearts to this *Asa-like* frame this day; both those works are now seasonable and necessary.

Verf. 12, 13,
14, 15.

First, the *throwing downe* of Idols and Idolatrie, there is too much of the old leaven still remaining, if it were narrowly sought after. I beseech you let the remnants of *Baal*, and the *Chemarims* feeble the marks and dint of our praises and thanksgivings this day, and let them beare those marks to posteritie. Let us set up *monuments* of our praise, in the destruction of some more remnants of Idolatrie.

There is a paire of Idols of Jealousie yet standing. The one of them, I thinke, too neere the eyes of your Senate; the other (I am sure) is too neere to my charge, and hath leavened those parts too much already.

The other expression of *Asa's* thankfulnesse, was the *renewing* of their Covenant: A Covenant is already made by us; but how much the renewing of it, and the looking after it is wanting; you heard partly this morning. I hope wee are not *neare* of our Covenant: Wee doe not begin to repent, that ever we entred into that League with God: Sure I am, wee have little cause so to doe, if we observe the successe of things ever since our Covenanting; and if we suffer some miscarriages, and disapointments, it is because there have been miscarriages in our Covenants. But if we do not repent of this ho-

ly League, why do so many deny it? Why do so many others refuse, and despise it?

Two Re-
quests for
the West.

O may it please you *Asa-like* to doe some *memorable thing* for God this day. And here besides what hath been pressed upon you *for the Lords sake* already, I have *two* humble suits to present unto you, with reference to the *Westerne* occasions of this dayes praises.

1.

One is, that especiall care may be taken to put in able *spirituall garisons* into those three Western Towns now rednced: every one of them being doubly considerable; partly for their *long* time of *slavery* under the enemie, in which they could not but contract deepe ignorance, prophanenesse, and malignitie; and partly for their *situation*, strength, and greatnesse, they being some of the most eminent places in all those parts. Such spirituall garisons, even in prudence, are well nigh as necessaric as your Military ones.

2.

Mine other humble suite is *concerning the Covenant*, that the poor souls, in those lately reduced Countries, may not have it abruptly forced upon them, without due preparation, and humiliation; not as the *Spaniards* baptized the *American Indians* by droves, and heaps, but rather that the businesse may be ordered as *Hezekiah* did order his people for the *Passover*, with all due warning, instruction, and consideration. I beseech you give them time and meanes, first to *disgorge* and cleanse themselves thorowly, of the many direfull, anti-Covenant, perjurious combinations, that many poor wretches, in those parts, have swallowed since they were under the power of the enemie. Let them first *shave their heads, and pare their*

2 Chron. 30.

their nailes, as the * strange virgin of old was commanded to doe, and so let them enter into that sacred, and dreadfull Covenant. Thus labour to set up some expressions of reall thankfulnesse this day to the Lord; for when there are such improvements of graces by our deliverances, they have in them much of God.

But now on the *contrary* side, if our deliverances, and victories, instead of improving our *graces*, should improve our *corruptions* (which God forbid) and instead of laying us lower in our owne eyes, should lift up our hearts in a wrong way; you may guesse at the sad consequence from *Yah*. This King had gotten many victories, and his heart was lifted up by them, but it was in *pride*, not in *thankfulnesse*; for he usurped the *power of sacrificing*. What was the issue? It ended in *leprosie*; and so God did thrust him out of his house, and did set him aside from the government of the Kingdome.

Nay, good *Asa* himself when he had gotten these great victories, hee turned aside to *unteachablenesse*, and *carnall compliance* with *Benhadad* the King of *Aram*; and when there came a Prophet and told him of his fault, hee was *angrie* with the Prophet, and persecuted him; yea, and he oppressed *some of the people at the same time*. But what was the end of this too? All *Asa's* glory, acts, and victories, went out in a *snuffe*: He was sick in his feete, and he turned aside to the *Phisitians*, and died. The Text layes a blot upon his name at last, he died as a *pettish man*, not thoroughly perfect in the way of the Lord.

It is pittie that *saire weather* should do any harme;

Exra 9. 13, 14

that so sweet a root should bring forth such deadly fruits as these: Therefore I conclude with that of *Exra*; When we have received such deliverances as these, should we again break the Lords commandments? Would he not be angry with us till he had consumed us, that there should be no remnant, nor escaping?

Quest.

But you will say, wherein should our victories improve us? In what graces? In what particulars?

Ans.
Victories
should im-
prove us in

You have had many good hints, and helps, to day already; Take these five more, in so many words.

1.
Dependance

First, such salvations should improve us in our dependance upon a tryed God: If hereafter the tyde of victorie shall turn again, and you shall be brought back somewhat neer your old low condition, yet I beseech you remember this very day, in which you are to give thanks for five victories at once: Remember when you are in that low estate, that there was a day when God served you in with five pheasants in a dish, with a feast of fat things: He is still the same, and his yeares doe not faile.

3 Sam. 17. 37.
2 Cor. 1. 10.

2.
Love and
Prayer.
Psal. 116. 1, 2.

Secondly, let these victories and salvations improve us in love and prayer: I love the Lord, because he hath heard my voice, and supplications: I will call upon him so long as I live.

3.
Holiness.
Psal. 50. ult.

Thirdly, let them improve holiness in our conversations, to offer thanks and praise, and to order our conversations aright: they may not be seperated, because God hath joynd them together; Upon mount Zion there shall be deliverances, and there shall be holiness; or, they shall escape, and they shall be holy.

Obad. 17.

4.
Self-deniall

Fourthly, in humilitie, and self denyall: Thus did

did mercy worke with *Jacob*, *I am lesse* (saith hee, Gen. 32, 10 when hee was greatest in estate) *then the least of all the mercy, and of all the truth, that thou hast shewed to thy servant.*

Nay, good old *David*, when God had loaded him with benefites, hee goes in, and as if hee were not able to stand under the mercies promised, hee sits before the Lord, and there his heart runnes abroad as melting waxe in his bosome, in a thankfull, humble acknowledgement, *What am I? and what is my fathers house, that thou hast brought me hither to?* 2 Sam. 7, 18, 19.

Lastly, let it improve us in *holy activity* for God: *Hee is my God, and my fathers God: And what of that? Therefore I will prepare him an habitation.* Exod. 15, 2 So in another place, *I am thy servant, and the fowle of thine hand-maid, thou hast loosed my bonds.* Psa. 116. I am thy born-servant, and thy bought-servant, and therefore am ready to serve thee in righteousness and holiness all the daies of my life. Thus you see I have hastied thorow foure severall marks and notes of Gods especiall presence in a deliverance. There is but one remaining, which I will dispatch with brevity.

Fifthly, and finally, (to come nearest to the work of this day) would you know when there is very much of God in a salvation or victory, that accordingly you may be very much in praise and rejoicing? It is when a victory carries with it some particular *circumstantiall impressions* of God. We say * in Morals, that the circumstance is more then the substance. So many times in victories, the adjuncts may be more then the matter. The cutting of a stone may be more precious than the stone it selfe: and the

5.
Circum-
stantiall im-
pressions of
God.

* In Morali-
bus plm valet
circumstantia
quam substan-
tia.

Stamp

stamp and workmanship of more value then the mettall. These holy, divine circumstances of mercies, are the things that doe set them higher or lower in the eye and heart of every prudent, spirituall discern-er; especially when they appeare to be the particular impressions of God. I would bring this home to the mercies for which wee blesse the Lord this day. And here, to shew you the circumstantiall im-pressions, and *foot-steps* of the Lord, I desire you,

The occasi-
ons of this
Thankgi-
ving consi-
dered in
their

I.

Quantity.

{ First, to look upon them in their bulk and quan-
tity.

{ Secondly, in their parcels and qualities.

First, look on the salvations of this day in their *bulk and quantity*, as they doe lie together: And here I desire you to remember, that this day of Thank- giving is not *like other* dayes of this kind; for it is not for *one* single salvation, deliverance, or victory, that you doe blesse the Lord this day: nor for one *paire* of mercies, in the duall: no, nor for a *paire* of *paires*; but for an *heap*, a multitude of victories. I am perswaded confidently, that since our unnaturall divisions began, you have not had so many eminent causes of thanksgiving, upon any one day of praise and rejoycing, nor upon any Thanksgiving day might you so properly have taken up those words of the Psalmist as now, *Blessed be the Lord who daily loads us with his benefites, even the God of our salvation, Selah.* And therefore the work of this day would require the skill of the Master of the musick; as in the Title of that Psalm.

Psal. 68. 19.

The Papists talk carnally, and superstitiously very
much

much about *the five wounds* of Christ: and you know what *King it is that accounts it a great deale of honour to carry those five wounds in his Armes: ^{*King of Portugal.} Sure I am, you are to blesse the Lord for no lesse then five severall *healings* and deliverances this day; yea, for five compleat Victories; and every victory is doubly as much again as a deliverance. Therefore you have now *five dayes works* to doe in one.

Shall I count the number of them? You heard something this way to day already: But I shall speak onely of this dayes mercies.

Remember *Scarborough*; remember that of *Wales*; remember *Bridgewater*; remember *Bath*; remember *Sherborne*. Lo, a whole *handfull of mercies*; indeed, for every finger a severall mercie. The Lord hath deserved our hearts-full of thankfulness this day.

Certainly, the *first-fruits* of the *West* doe come-in (me thinks) as the first-fruits of *Canaan* did; not singly, and by units; but as the *grapes of Esbeol*, by loading *clusters*. It is a series, a chaine, a streame of victories that the Lord hath given us of late: hee seems to fasten victories to our Armies.

I remember it is said of the *Athenians*, that in a politique kind of fancy they made the Image of their Goddesse [*Nix*] Victory, without wings, whereas other people did paint her winged. Their reason was, that shee might stay with their Armies, and not fly over to the enemies side. Certainly, God hath given you such an unwinged *Victoria*, as flies not off from your Armies. Shee seems to have *arms* indeed, for shee fights for you; and to have *legges*, for shee followes your Camps; but is without wings, being

being fixed and dwelling amongst us, ever since this new despised Modell went forth to battell. And so fast doth one victory tread upon the heeles of another, that as one said wittily, (O let us speak it humbly) "The noble Generall seemes to have taken the worke of this waite (to doe) not by the day, but at a task.

Now they say of *Physick*, (Honourable and Beloved) that though it be weak in quality, yet if it be much in quantity it will work even upon a flat and dull constitution: Doe but consider this great quantity of these your mercies.

2. But the *qualities* of them should be yet more effectuall, as they have the *impressions of God* upon them. Next therefore let us consider them in their parcels and qualities. Shall I take them abroad?

1. *Scarborough.*

First of all, there is that *Northerne Castle*, that so long, and often hath been attempted, and tampered withall, but all in vaine: A Castle that was a kind of *Amphibion*, a Monster, that offended us as well by sea as by land; and like a *Crocodile*, preyed upon us in both elements. This consideration should make the mercy double in our esteeme, (and as I may say) a two-handed-mercy: behold this is now given up into your hands; and with it, that great Apostate of the North, who is paid home (*Abub-like*) in that place where hee sinned.

2. *Haverford-West.*

Secondly, there is a *field victory* given you too, that the Lord might appeare to be the God of the *mountaines* as well as of the *valleys*, in the field as well as in the City: a field-victory at *Haverford-West* in *Wales*. But when, and how was that bestowed?

Mark

Marke the time and manner in which that blow was given: the Lord did *cut them* in a dangerous, unseasonable season. There is great difference between the *cuts* that hee gives to his enemies, and to his people: The one is when *the sap is downe*, and so is rather a *pruning* then a *selling*; and such have been the former cuts which in mercifull justice hee hath sometimes given your Armies. But the Lord gives the enemy a cut when *the sap is up*, when they are rising, growing, and gathering; and when a cut will undoe them, then God provides to give them a blow. And such was that stroke, or wound in Wales. *Their feet shall slide in due time*, saith *Moses*, concerning the Chutehes enemies, in his Swan-like song: *In due time*, when is that? When they are *at top*. Hee doth oftentimes suffer the enemy to climbe higher, and yet higher, and wee stand wondering what hee means in letting him to goe up another, and yet another round of prosperity, and preferment! have patience man, hee is not high enough yet to break his neck: Therefore the Lord suffers them to climbe, and climbe, and climbe againe; but tarry a while (I say) and thou shalt see when hee is high enough to break his neck, that *his feet shall slide in due time*.

Deut. 32. 35.

—Tolluntur
in altum up
lapsu gravi-
ore ruunt.
Claud.

But thirdly, shall I open the *principall Cabinet* for you? (besides the Northerne mercy, and that of Wales) the greatest causes of this dayes thank-
giving, are your victories *in the West*. Victories in the West? Harke, how Paradox-like it sounds! this is like the newes of **Josephs* life and preferment

3.
In the West,
these,

ment to hopelesse *Jacob*, upon which wee read;
 Gen. 45. 26. *Jacobs heart fainted; for hee believed them not.* It
 Vers. 27, 28. is as *Josephs waggons*, at sight of which, the spi-
 rit of *Jacob* revived, and *Israel* said, *It is enough*: So
 say I, It is enough. the West (my mother) is yet
 alive; O that I could goe and see it before I dye. O
 that sad syllable [the West] a Country so help-
 lesse, and hopelesse, that the enemy thought it a
 kind of charmed or enchanted parcell of ground,
 too hot for any Parliamentary forces to stand upon.

The West, that heretofore hath been as *Naza-
 reth*, as the Mountaines of *Gilboa*, as a *Golgotha* to
 other parts. What! and is there now good (newes)
 out of *Nazareth*? Is there some dew of comfort up-
 on Mount *Gilboa*? Doe the drie bones of *Golgotha* be-
 Ezek 37. 7, gin to heare a noyse, and come together, bone to his bone?
 8, &c. doe they live and stand up upon their feet; a great
 Armie? O my soule, they are praising the Lord
 for Three Western victories this day! Oh, how
 willingly could I here fall to singing of those ver-
 ses of *Hannahs* song, they are exceeding proper to
 1 Sam. 2. v. 1, this day, with relation to these Western mer-
 2, 3, 4, 5, 6, 7, 8, 9, 10. cies.

But I would draw nearer, and see this great sight
 more particularly, this burning bush that is not con-
 sumed. There are no lesse then two of the five
 Western Counties reduced by these victories; and
 in these two, a City, a Town, a Castle taken-in;
 can you reckon up more sorts? Let us seriously
 view all these.

Bath.

First, the City of *Bath* is the City of waters: And
 in

in the taking-in thereof, the Lord shewed you *how easily* hee could take a City. For there the God of spirits casting a damp upon the spirits of the men which should have been the defendants, they were not Masters of their owne courage, an *Ignis fatuus* was enough to storme them; for upon the sight (it seemes) of a blaze, they sent out for conditions of peace. So that upon the gates of that City the Generall might properly write, (as you heard to day) [*Veni, vidi, vici,*] I came, I saw, I overcame. Thus the greatest of those three places, the City, was most easily taken-in.

But secondly, the Towne of *Bridgewater* was a *Bridgewater*-place as fully strengthened as the Enemies themselves could desire. They had notice enough (Gods providence so disposing) to provide themselves with men, armes, fortifications, ammunitions, treasure, victuals, all things; and it seemes they had accordingly taken their season, for the *greatest birds* in that County, whose condition was most desperate, betook themselves to that Town, as conceiving it their most impregnable Fortresse, their best *Asylum*.

This place is *summoned*; but they must not yield; because the Lord would shew us here *how hardly* hee could take-in a Town, as hee had shewed us in *Bash*, *how easily* hee could doe it: And because it was not safe for us to let these men goe, therefore that enemy must take a course that wee shall be sure to make them Prisoners; they will be taken by storm. Well, stormed they are, through fire

and water, and when they had brought themselves to a desperate condition, that nothing but meere mercy could be hoped for, then they must give up themselves, because it was necessary for us to take them Prisoners. And mark here (in the close) the different dispensations of Providence, fire-balls could not burne in Lyme, but they can burne at Bridge-water.

Sherborne.

Thirdly, (finally) there is a Castle taken-in too, yea, the Castle of Sherborne: O that first Western nest of the Cockatrices egges, the cradle of Cavalierisme, the very bagge of the Western Imposthume; now I hope the bagge is plucked out: The soare gathered againe the last time, because onely the Imposthumation was then let-out, but the bagge it selfe was not taken away; and therefore a company of Club-men, (Neuters for their matter, acted by Malignants for their forme), were now gathered together therabouts, to have hatched a second Warre.

*Judg. 20, 14.

This Sherborne Castle was the very *Gibeon of the West; the first place that durst to hold forth its defiance of the Assembly of Israel, in defence of those Delinquents that had ravished Religion, and Justice: and the Neutrall Club-men thought now to make it their Succoth, and Penuel, in which they might confide, and so denied reliefe to the Armies of Israel. But behold this Castle is also stormed, and taken, and that upon the old termes, because here were as dangerous birds as in Bridge-water. All these have yielded upon the Syrian terms

Judg. 8, 6, 8.

too,

too, marching out as *Benhadads* Messengers came to the King of Israel, even with *roaps about their necks*, and *sack-cloth on their loynes*, and with the same voice in their mouths, *Wee pray thee let us live.* 1 Kin. 10. 32.

What shall I say? If I should turne this Feast into a Fast, by speaking away both the day and my spirits, yet should I not be able to unkernell this five-fold crop, or cluster of victories. Onely let me intreat you, in the feare of God, to lay all these things together, and then resolve whether it ought not to be said in this day, *Lo, this is our God, wee have waited for him, and hee will save us: This is the Lord, wee have waited for him, wee will be glad and rejoyce in his salvation.*

FINIS.
